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The Chaplain

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Luke 22:19, 20

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Editorial

World Communion Sunday

The mission of Jesus Christ was pointed to making all men His disciples and bringing them to love one another. Because the early Christians kept that objective before them it was possible for this movement of faith to progress through hostile attitudes and stubborn environments to envelop to some degree the whole world.

Dr. Henry Smith Leiper says that Christ used the most universal experiences—washing and eating—in order to make His message intelligible. But the churches have often become intensely preoccupied with the manner in which these are to be done. One sometimes feels that the main objective of Christianity is lost in discussions on method. Washing and eating sound simple enough until we approach Baptism and The Lord's Supper whereupon, for some, these become indeed most complex, so complex at times that the deeper significance of their spiritual implications are obscured if not entirely lost.

In earthly battles, struggles have been lost when other things have come between those struggling and the objective.

World Communion Sunday is a time for all Christians to remember again their primary objective. There may be various methods by which it can be achieved but we should make certain that the objective *shall* be achieved. Dr. Ernest Fremont Tittle speaking of the Emmaus incident in his book on The Lord's Prayer quotes St. Luke, *He was known to them in the breaking of the bread.* And then goes on to say, "It may well be the truth that in the getting and sharing of bread we have the greatest of all opportunities to know and have fellowship with God."

In addition to becoming His disciples and loving one another, we must strive to eliminate the moral and spiritual eyesores, both within ourselves as individuals and within society. In addition to preventing and curing the ills and ailments that beset us we must also look to Christianity to help us patiently endure many hardships. "What cannot be cured must be endured." There is therefore need now and then for faith that will sustain the human spirit even under the most distressing trials. There is need for the courage to follow Him.

The prime objective of World Communion Sunday is to renew the presence of Christ in the souls of earthly men and women through word and sacrament. The bread of heaven and the chalice of salvation will nourish our souls to more abundant life here and to eternal joy in the world to come.

Ministering to Men Afloat

By Chaplain (Capt.) Stanton W. Salisbury, USN

(Atlantic Fleet Chaplain, Norfolk, Virginia)

The following address was ivered on the occasion of the h annual conference of the aplains Association of the my and Navy of the United ates, in New York City.

N considering the prob- lems of ministering to en afloat, and in truth fore we can really render y service whatever, we ust understand the per- nnel which make up the parishes in nich we work. A good pastor al- ys looks over his sheep and tries to derstand them before he goes out care for them. As a pastor, preacher, unselor, and friend, he must know at "human beings are the measure all things." The man behind the gun more important than the gun; in ner words, what manner of men are ese?

First, and in common with the other anches of the armed services, the uejackets serving in our ships are ung; approximately 85 per cent of em are between the ages of 17 and . This is the age when the young en attain their best physical condi- on; at 25 we have the finest bodies, d most athletes reach their peak of ficiency at that time. They have ached and passed puberty with all its problems; they are faced with world where sex can make or break man; they have reached the age of scretion in which they are accounted as men and have right of choice and free will. Therefore, they exercise the function of reason, and as a result, there is the age of doubt. Not only is the wisdom of father and mother questioned, but all authority, including that of God, is under scrutiny. The young man believes that the Old Fuds may have had the right ideas for thirty years ago but "how wrong they are for 1948!" These youngsters are hero worshipers; some admire Gene Autry, some Harry James, some James Stewart, some more Gill Dodd, and many Superman. Most of them have completed grade school, some few high school, and a few are college graduates. Very few are good spellers, and there is want of learning in connection with religious education, and that goes for all churches. They are unsettled in every way. Many of them are marking time; waiting for discharge to take advantage of the G.I. Bill; or remaining in the Navy until the world situation is more settled. We have an increasing number of broken service enlistees who enter the service at a lower rate than their previous rating. This makes "many headaches" for the chaplain. We have not yet arrived at the place where all our people are career Navy men, at which time our life will become more

stabilized. So the chaplain of a ship is faced with a clientele who are alive, alert, and full of questions, expressed and unexpressed.

Second, the parishioners of a padre at sea are men who have the wanderlust. It has been well said that "a sailor is always hungry, always broke, and always wants to be where he ain't." The average bluejacket discounts the proverb: "A rolling stone gathers no moss" but rather holds to the principle that "a stone that stands still gathers no polish." The lad from the middle west really joins the Navy to see the world; and the Navy is making a serious endeavor these days to see that our people get plenty of travel. It is to be noted that it takes a man of initiative and some nerve to leave the comfortable and known conditions of his home town; to venture forth into the Navy where anything can happen and usually does; where the solid staid home is exchanged for a bouncing, squirming ship which brings on two much-maligned illnesses, seasickness and homesickness. In passing, let it be said that the chaplains who serve in the ships of the fleet are parsons who are stirred with a desire to go places and see things. They are willing to leave their families and loved ones, to minister to these men who are ready and willing to break home ties.

Third, it should be noted at this time that many men enlist in the Navy to get away from conditions for which they have no fancy or desire. At one time, over 50 per cent of our men were from broken homes. They were unhappy in a home, where father and mother were divorced, and sought better ways in the Navy. Others enlist in the Navy to get away from the apron strings of mama, or the strict rule of a martinet father. Some e pect to be rid of religion when th become bluejackets, saying in spi with men of aforetime, "Good-b God, I am going into the Navy." Eve chaplain can tell you that the m often expressed excuse for nonatten ance upon Divine Services is that t lad or officer had to go so much boyhood or at the Academy, that will never go again. Some of them a also of the opinion that they a escaping the moral laws of the ho town. They think that in the Na none of the limitations of the ho town will be present, that no one w care if they violate the laws of G and man, and that they can sow th wild oats with impunity. Soon su persons find how wrong they can sometimes in the process there is pe sonal suffering. Much time and ca is required on the part of commandi officers and chaplains in helping adjust these persons.

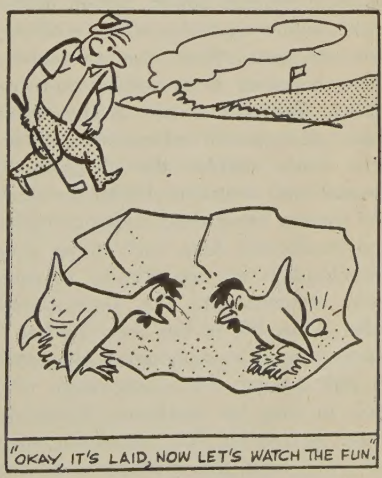
Fourth, the chaplain is conscio every day that his flock is hete geneous. There are many people fr many lands; hence many custo traditions, and standards of cond are represented by the ship's co pany of any given vessel. Numero trades and specialties are practic many professions are performed da The educational accomplishme range from grade school diploma an academic degree in medicine, t ology, or electronics. The pro Texan argues with that devotee climate, the unconvinced Californi from the land of fruit and nuts. Ev type of church is represented plus usual 50 per cent of the commun who have no church affiliation at Some of the latter group are sympathetic to religion and there a few on each ship who are anta

tic. Into this group of believers and nbelievers moves the chaplain to esent religion, the churches and agogues, and to promulgate faith Almighty God. There are not only ferences of opinion about what that th is but there are many methods of rshiping God. The chaplain moves make it possible for every man to rship God according to his conence and in the church of his choice.

Fifth, life aboard a ship is that of community which may differ as licated above about many things t is united in one objective. That jective is to accomplish the mission the ship, which may be to provide pplies for bases, to repair comtant and other vessels, or to defeat e enemy by gunfire, torpedo attack, planes launched from its decks. It an all-hands evolution where every an has a part, great or small, in aking the objective come true. All e specialists are united to contribe to the final victory; all hands ve their part to play in defeating e enemy. That is a tremendous adntage to the chaplain who is servg on a ship in the Navy.

What then are the problems of minering to men afloat? Let us review e above: The chaplain is dealing ith young, red-blooded, active, alert, ergetic and individualistic men who me from many backgrounds seeking lventure. This too often is found in e dives allowed to exist in civilian mmunities. The chaplain has a arish made up, not of like believers sympathy with his own particular urch or its ritual, but with believers nd nonbelievers, and with many literates in the realm of religion. The haplain is no longer the pastor of a nurch; he is a chaplain to all hands nd is in a real sense a missionary sent to give the light to many who have wilfully or unconsciously wandered from the pathway and no longer walk in the way of truth and goodness. What, then, are the rewards? Let us recapitulate. Our personnel are young and are at the age when they will make the decision for or against God. We are the agents to get the vote for God. The most effective of religious leaders are the men who have come from the outside—look at the Apostles of Jesus. Many a solid citizen owes his Christian convictions to a chaplain's interest in him. Many a clergyman of the Church became such because of the example of some chaplain. We can unite all hands in a devotion to faith in God, whether in war or peace.

This ministry of ours to men afloat is qualified by all of the above and more. Our life is not the normal one. We live in small rooms with little privacy. We have no cathedral for our worship nor great choirs to inspire our congregations. We must do what we can to provide worship with what



we have. But let it be said here that our ecclesiastical equipment is excellent compared with that of 25 years ago. Sometimes the schedule of training permits little time for church; our people are more crowded for time than we are. Yet to many of us, it is our home and the place where we live and move and have our being twenty-four hours per day. Therefore the chaplain has a contribution to make to the whole being of his personnel. He is called upon to perform collateral duties. This has caused some concern to the brethren in and out of the Navy. They fear that the chaplain while thus engaged will neglect his primary duty, that of a religious nature. On the contrary, it is felt by many of us that the collateral duties may contribute definitely to the religious program of the chaplain. It certainly does give the chaplain a place on the team since other officers also have collateral duties over and above their regular ones. If the chaplain carries his fair share of them he will be all the more appreciated. These duties cover such fields as insurance, savings bonds, liaison officer with welfare agencies, welfare officer, entertainment officer, motion picture officer, member of the recreation committee, librarian, editor of the ship's paper, and assistant educational officer. This work enables the chaplain to become well acquainted with the crew and thus to know their religious needs and conditions. Also, such duties give the chaplain an opportunity to provide elements in the recreational sides of the life of the crew; he has a guiding hand in developing character in and among the young men who look to him for guidance. Certainly there is need in the world for men who will have the courage to do the right and be right. To the chapla there comes this challenge to provi through the cultural and recreation and educational activities of the sh the means by which these men c remain true to the teachings of the homes and churches.

This ministry is not an easy one b cause of the ebb and flow of intere and congregations. So many thin can affect the attendance at churc such as the employment of the ship its location. At sea there will be ma more present than at a base alon side a dock. Many parishioners a members of local churches; some w not attend because the service is n like the one at home. Clergymen wh long for a preaching station are apt be unhappy when serving at sea. T congregations are small, due to liber liberty, late reveille, and lack of i terest on the part of the men. BU every officer and man who is prese at Divine Service comes because truly desires to worship God. He do not do it because it is the thing to nor because mama wants him to present or because he can meet h sweetheart there. It costs him som thing to get there, and to our mi nothing is too good for him. The must be the best of sermons, a car fully worked out service, a clean a attractive altar, and sincere desire take the worshiper to the Throne God.

This ministry for the men afloat more than preaching—the chapla must lead in religious education f adults. Some chaplains have fi Bible classes. If not, the chaplain mu be prepared to answer questions the Bible, the churches, the characte of the Bible and Church history, a the teachings of the various church and religions. Just recently the cha

ain has been informed that he must e prepared to give information to the ommanding officer and the crew of he ship concerning the religious sit- ation of each port into which the hip goes. As a well-educated person he chaplain will be expected to an- wer any and all questions which efer to religion in all its aspects. If he chaplain is alert he does not wait or such discussions; he creates them, ver remembering that he represents ll churches and all religions, and is uick to make men better members f their childhood churches.

This ministry is more than secular uties, more than preaching, more han teaching. It embraces pastoral are. This involves a visit to the sick ay every day, and to the brig. It is xpected that the chaplain will visit ll parts of the ship every day; even a few minutes in a compartment is worth the while. One of the finest tributes ever given Tom Kirkpatrick, who lost his life on the *Arizona* on 7 December 1941, was by a seaman who told me that Chaplain Kirkpatrick walked through his compartment every day of his life at 0900. The chaplain sometimes stopped and talked —sometimes he gave a cheery greet- ing—but that regular visit to the men of that division meant much—so much that the seaman said: "The chaplain made every day bright for he was our friend."

The chaplain is more than a friend, of course. He is the representative of all that is good—he is the church and synagogue; he is the pastor back home; he sums up all that the lads have learned about God and man. Therefore, there is no more important ministry afloat than that of being a pastor to these men who are far from home, living under difficult conditions, assaulted by temptations, and who miss the familiar touch of the things of the spirit.

This ministry to men afloat is, as everywhere, personal. "Human beings are the measure of all things." The chaplain must be a man of God, unselfish, courageous, and above reproach in life, character and reputation. No need to amplify that to you gentlemen who teach it and preach it for the laymen. But we do need to ever remind ourselves of our mission in the Navy and our true objective as clergymen. We, too, are assaulted by temptations; many times we are lonely, and easily discouraged; too often we feel that the powers of darkness are too much; and too often fear crowds out faith. The ship will not fight its best unless the mission is well known and faithfully followed. No less can we, in ministering to our shipmates afloat, expect to win the fight against the world, the flesh, and the devil, unless we remember and faithfully follow our mission "To bring God to men and men to God, the Navy way."

Once there was a Christian
He had a pious look;
His consecration was complete
Except his pocketbook.

He'd put a nickel on the plate
And then, with might and main,
He'd sing: "When we asunder part
It gives us inward pain."

—*Christian Union Herald*

A Chaplain's Wife Carries On

THOUGH Lt. George L. Fox, one of the famous four chaplains who gave up their life-belts and went down with the torpedoed troopship *Dorchester* in the North Atlantic in World War II, is dead, his work is being carried on—by his widow.

Mrs. George Fox, a licensed Methodist preacher, has been pastor of the Congregational Church in Sharon, Vermont, a dairy-farming town with a population of 500, since last October.

Replica of the recently issued stamp honoring four chaplains who gave their lives when the *SS Dorchester* was torpedoed. They are, from left, George Fox, Clark Poling, John Washington and Alexander Goode. (*RNS photo*)

Mrs. Fox says she doesn't know of any other work she would rather do. "It is satisfying to help people, especially those in trouble," she asserts. She is assured that this is the work her husband would want her to do.

Since Mrs. Fox has come to Sharon her congregation has grown. The Sunday school enrollment has increased to four times its previous number. Though she enjoys her work it is often not easy. "Sometimes," she says, "I sit alone and wonder where I am going and pray the Lord to tell me what to do."

Mrs. Fox met her husband in Chicago when they were both attending the Moody Bible Institute. She was studying to be an evangelist and he was preparing for missionary work in Africa. Because he broke his back in France during the first world war he was barred from missionary work due to the injury. After their marriage Fox completed his studies at the Boston University School of Theology.

Chaplain Fox enlisted in the Army in July, 1942, and left for overseas the following January. Mrs. Fox said good-bye to her husband three days before the *Dorchester* sailed. After learning of his death Mrs. Fox determined to take up his duties, because she "felt it was the only thing to do."

God Is at Work

By Stewart W. Herman

(*Executive Secretary, Lutheran World Federation Refugee Service, Geneva, Switzerland*)

Dr. Herman, who comes from Harrisburg, Pennsylvania, served as assistant director of the department of reconstruction and interchurch aid of the World Council of Churches from 1945 to 1947. Prior to that he was pastor of the American Church in Berlin. He has recently been named executive secretary of the newly-established Lutheran World Federation Immigration Service. In this post he will supervise the resettlement of Lutheran refugees from Europe.

A graduate of Gettysburg College (which awarded him the Litt.D. degree) and of the Theological Seminary, Dr. Herman continued postgraduate studies at the universities of Strasbourg, France, Gottingen and Berlin. In 1937 he attended the Oxford Conference and in 1939 he was a leader at the Amsterdam World Conference of Christian Youth. In 1942 Dr. Herman wrote a book about religious conditions in Germany under Hitler entitled *It's Your Souls We Want.* In 1946 he published another book, *The Rebirth of the German Church.*

WHAT place will the churches of Christ have in Europe's tomorrow? Let us look at tomorrow first, then at Europe and finally at the Church.

Today we all face a very dark future. That is an ugly reality which none of us—Christian or non-Christian—dares to deny or defy. To do so would be as futile and as silly as to refuse to admit that rain is in the offing when you have watched the storm clouds piling up all day until the sky itself turns black with foreboding and the wind spits the first wet drops in your eye. Only fools—and picnickers—defy the elements by ignoring their existence. Of course, some of us expect to be drenched when the family plans a picnic, and that is not so serious; but a world war is no picnic and the danger of being drenched with bombs is no light matter. Consequently we cannot afford to defy the elements in the international situation. It was Jesus who pointed out the inconsistency and foolhardiness of those who read the face of the sky but refuse to discern the signs of the times.

Is this a war scare? Do I mean, frankly, that all hope of peace is merely wishful thinking? Far from it. I am not a prophet nor the son of a prophet, but I doubt if war is as imminent as our Cassandras pretend to believe and, moreover, I am convinced that war is not inevitable. Certainly, no one wants war, least of all those of us who have seen it. I saw the first 60 raids over Berlin in 1940 and 1941. I crossed the Atlantic five times during the war, once in a convoy that was subject to three pitch-black nights of U-boat attack in sub-zero weather. Later I saw the V-1 and V-2 missiles descend on London. Others have seen much more war than I, but that was enough. Cer-

tainly, the citizens of Europe do not anticipate another war with pleasure, for it will not help them to rebuild their stricken cities.

But many Americans like to spring impatiently from one extreme to the other . . . from the gentle fields of peace to the battlefields of war, and back again. We have little patience with, and little experience in, the rough terrain which lies between the well-furrowed fields of "normalcy" and the blood-soaked fields of war. We want things either one way or the other. And that is why there is less nervousness amidst the tension in Europe today than there is in America. Europeans have no secret source of hope, but they do not go into tail-spins of despair when things fail to suit them perfectly. Austrians because of their tragic history are especially immune to flash floods of public panic. They have two final categories into which their troubles may be put: either, they say, the situation is serious but not hopeless, or . . . it is hopeless but not serious.

I wonder if we Christians can adopt that attitude toward political affairs temporarily without being considered flippant? For we have something really serious to discuss, namely, the Christian Church. It stands within—but above—all political and economic struggles for worldly power. Whether World War III breaks out in a matter of months or years, the Church of Christ has to work its way into our dark future regardless of what it may meet there. The Church cannot say, as some people do, "I will not go along. I prefer to stay where I am and where my environment is fairly cozy." Or, "I beg to be excused. I wish to return to the past where at least I was given due respect." Nor can the Church say, "I'll emigrate to America and set up a government in exile till the tide has turned and I can go back to Hungary or Czechoslovakia or Finland again." Did you hear of a church doing that in the last war?

Do you realize how much we Americans have come to think of ourselves as the last white hope of democracy, in fact, the last citadel of Christianity itself? In a sense I am glad that we like to think so, but it becomes dangerous for us to talk ourselves into being Christian as the best way of salvaging a political system. If we come to think that the chief purpose of our Christian faith is to rescue the civilization in which we live, we are terribly mistaken. Our religion was not designed to preserve American democracy, the British constitutional monarchy, the Polish landed aristocracy or the new Italian republic. Its primary purpose is to bring souls into the Kingdom of God here and hereafter. Now, looking at the Church from this point of view, what place can it hope to occupy in Europe's future?

There are two things to be said about that. Theoretically, the Church never had a better chance to conquer Europe than it has today, but for all practical purposes the likelihood of such a conquest is distressingly remote. Let us look at these two statements, taking the theoretical possibility first, then the actual reality.

The Church has a wonderful chance in Europe because of the ideological vacuum there. You may have heard that said before; what does it mean? It means that the quasi-religious political philosophies like national socialism in Germany and fascism in

Italy are very dead. In their old forms they will never reappear; in some new form they may. Totalitarianism did not begin with Mussolini, of course, and it did not perish with Hitler. Communism, also, is an expended force. Does that surprise you? I am talking about it as a religious faith. Ideological communism is dead, and will make very few new converts. Soviet imperialism, on the other hand, is very much alive and members are being added to the Party by the tens of thousands. From now on communism must depend on force, especially in disillusioned Europe.

To be perfectly honest, there are those who think that Christianity is a spent force too. In that I am not inclined to agree but there is little doubt that the Church is woefully feeble today and therefore will not recapture Europe in our lifetime. Recapture Europe? Do we realize that we are talking about a continent which supposedly had been conquered for Christianity long ago? In fact, that same Europe sent its missionaries over here to conquer the western hemisphere. Later we Americans joined the Europeans in the good cause in other distant fields. A few decades ago we were cheerfully engaged in the "evangelization of the world in one generation." No one is talking about that now, as we gather large sums of money for Christian reconstruction in Europe. The golden, glorious dream which gave birth to a great missionary impulse has faded from our view and left us aimless. Many ask: is a new start worth making?

Today the churches of Europe are —to an appalling degree—physical wrecks. They stand in the midst of their fresh opportunities with broken instruments in their hands. Where war, pillage and pestilence walked together no hospitals, orphanages, homes for the aged, or schools came through unscathed. Perhaps it is not so serious a matter when a church sanctuary goes up in flames, but how can you care for the homeless, the destitute, the halt and the blind when hundreds of precious institutions have been gutted or smashed? Or, as one Salvation Army officer said to me in Budapest, "It is so hard to fill empty hands with empty hands."

Yes, the churches of Europe are terribly impoverished. That is why they look to us for help, and they have not looked in vain. We have given them a good deal, but let us not delude ourselves into thinking that our giving has been sacrificial, or even adequate. What is the use of repeating statistics on that subject? You have heard them often enough. We invest 5.3 billions of dollars, after much debate, in a European Recovery Program, but we allocate many times as much without a whimper in our own defense program. Our churches send 15 to 20 million dollars overseas to re-equip European churches for their colossal task, and keep 650 million dollars at home for new additions to our own church buildings which did not lose a single pane of glass because of war.

But no true Christian estimates the strength of any church—either at home or abroad—by the condition and extent of its real estate. It is the spiritual strength that counts and there are many churchmen and churchwomen in Europe today who have learned an unforgettable lesson on that important point. That is why they have not surrendered to complete despair. As their resources

melted away in the rain of bombs and valuable buildings sank back into the broken earth from which they arose, these Christian people discovered that the wealth of a man does not consist in the abundance of things he possesses, but in his inner faith. Our Church, especially its missionary societies, used to believe that the gospel message was the strongest force on earth, but today we expect the White House to invent some easy way of turning Russians, for example, into Christians like ourselves. God forbid! It is the European church which has come to understand that splitting the atom is less important and less effective than rightly dividing the word of Truth.

You learn a lot behind the iron curtain—that is, on the yonder side of it. I have not penetrated very far on the other side but what I saw convinced me of our great American mistake in erasing the people there from our Christian roll call of the world. The nation which gave me most to ponder was Hungary. So far it is the only country in Europe where the impact of a nation-wide revival is perceptible. It would take much time to describe all the aspects of the great religious awakening in the Protestant churches, but one at least is worthy of especial mention, namely, the arousement of the women in the Reformed Church of Hungary.

A consecrated woman is largely responsible for the extension of the revival throughout the structure of the Women's Missionary Society of the largest Protestant body in Hungary. It was no easy task to stir up new life and hope among mothers and wives, most of whom in many communities had been raped repeatedly during the Russian advance and left with the marks of social disease in their bodies. Moreover, thousands of husbands and fathers had been conscripted for labor in the USSR, leaving the burden of family welfare on the women at home. What constructive message could Christianity bring into a situation like that?

The woman who rolled up her sleeves was Mrs. Klara Zsindely, a person of magnetic personality who had made a great name for herself not only as the wife of a cabinet minister but as a theatrical designer. She had moved in the brilliant social world of diplomats and her name, like that of Clare Booth Luce, for instance, was news. When the war was over she came to the conclusion that she would devote her whole life to Christian service, but how could she begin? How could she reach the ears and the hearts of her countrywomen? They were busy women and they liked to stay busy. Even while neighbors visited with each other in the afternoon or evening, their skillful fingers plied some needlework. Mrs. Zsindely decided that handicraft should be encouraged and that she would use these groups of parish women as the nucleus of a Christian revival. She would try to supply the necessary materials, cloth, thread, yarn and needles for the work. Maybe the products could be sold to help support the bankrupt homes. And while the women worked they would be led in Bible study and in prayer. All over the country new life became apparent and the Christian members of prostrate homes began to glow.

Today Hungary is honeycombed with the live cells of Christian women hard at their home missionary work. They have divided the country into quarters and each quarter has its full-

time secretary. But when I asked Mrs. Zsindely if she did not want a car to help her get around she flatly refused. Why? "Because I do not want these women who have so little to think that I am any better off than they." Mrs. Zsindely is no longer young, and voyages by bus and train in postwar Hungary are tiring, sometimes dangerous. The help she asked was for more raw material to keep her ladies busy, and medicine to combat venereal disease.

Need it be said that the Christian Church of Hungary will have a place in Europe's tomorrow? Seeds of the same sort have been planted and are growing in the Orthodox Church of Rumania, the Lutheran Church of Slovakia, and the Waldensian Church of Italy. In France, Holland and Germany, too, God is at work. He gives us a wonderful opportunity to help Him by helping them. As one Bishop Revesz of Debrecen told me, "Sometimes your material aid seems late in arriving, but we never feel that your spiritual help comes too late." He meant our prayers. Have we dedicated even our prayers to the future of our Christian brethren in Europe?

United Nations Day

A positive method of combating warmongering and one which exalts the concept of freedom of speech is the promotion of an intelligent and sympathetic understanding of the aims and achievements of the United Nations.

The General Assembly has taken an action which anticipates the use of this method. On October 31, 1947, the Assembly by unanimous vote designated October 24 as "United Nations Day." It declared that October 24, which marks the anniversary of the coming into force of the United Nations "shall henceforth be officially called 'United Nations Day' and shall be devoted to making known to the peoples of the world the aims and achievements of the United Nations and to gaining their support for the work of the United Nations." The Assembly invited member governments to cooperate with the United Nations in securing observance of this anniversary.

The General Assembly's action in this respect conforms in spirit and purpose to the action of the Federal Council of Churches. At its special meeting in Columbus, Ohio, March 5-7, 1946, the Federal Council recommended "that the Sunday nearest October 24, the day when the United Nations Charter became the law of nations, be named World Order Day. . . ."

Hereafter, the churches in their observance of World Order Day will find their efforts strengthened by the simultaneous observance of this day by various governments and government agencies. Moreover, the designation of October 24 as "United Nations Day" would seem to open the way for a world-wide effort by the churches of many nations to engage in a cooperative undertaking in support of the United Nations under the auspices of the Commission of the Churches on International Affairs of the World Council of Churches, and the International Missionary Council.

NEWS AND VIEWS

GENERAL:

Growth of the National Christian Teaching Mission, a movement within American Protestantism, was reported at a meeting of 25 national church leaders held in Cincinnati, Ohio, in June. The Mission, a community-wide project involving a religious census, efforts to enlist unchurched persons in church life, and formulation of a program to attract new members of churches, has been promoted by a joint committee representing the International Council of Religious Education, Chicago, and the Federal Council of Churches, New York. Twenty-nine missions have been conducted in as many large-city and open-rural communities, 24 are being planned for this fall and winter, and so far 19 have been planned for 1949.

Two evangelistic crusades, together covering the 21-state area of the Southern Baptist Convention, are being planned by the evangelism department of the denomination's Home Mission Board. The first crusade, beginning Easter Sunday, 1950, will include all Southern Baptist churches west of the Mississippi River. The second will include all churches east of the river and will begin Easter Sunday, 1951.

The Lutheran Augustana Synod at its 89th annual convention held in Rock Island, Illinois, in June adopted a new constitution which changes its name to Augustana Evangelical Lutheran Church. The new name goes into effect immediately.

In resolution the Church favored an organic union of the eight participating bodies of the National Lutheran Council "together with any other Lutheran groups which may desire to join such a union." The resolution was a result of a petition from the Church's Kansas Conference which asserted it was interested "not only in strengthening Lutheran unity, but is also in favor of the establishment of organic Lutheran union in America."

PERSONALITIES:

Miss Helen Kenyon of New York is the newly-elected moderator of the General Council of Congregational Christian Churches, and the first woman to hold that position. Miss Kenyon summed up the hope of the delegates to the General Council in Oberlin, Ohio, that the United Church of Christ may be organized in 1949 from the merger of the Evangelical and Reformed and Congregational Christian Churches when she said, "I'm hopeful that the first general synod (of the United Church of Christ) may come into being during the first year of my administration. It is far more important that I be the last moderator of the Congregational Christian Churches than that I am the first woman moderator."

Henry Reed Bowen, general secretary of the New Jersey Council of Churches, Newark, New Jersey, was elected president of the Association of

Council Secretaries at its annual meeting in Lake Geneva, Wisconsin, in June. The association includes executives and staff members of national, state and city councils of churches throughout the country. The new president is one of the few laymen heading an interdenominational organization of this type.

The Rev. Dr. Thomas C. Allen of Richmond, Virginia, for many years prominent in interracial work in the South, has been appointed co-secretary of the Department of Race Relations of the Federal Council of the Churches of Christ in America. As co-secretary, one of Dr. Allen's major responsibilities will be the promotion of interracial clinics in critical areas of racial tension throughout the country. These clinics which have been held in 24 cities during the past three years, have aided local church and civic groups in building programs of interracial understanding in the community.

EDUCATION:

Dr. Boyd M. McKeown, secretary of the department of public relations of the Methodist Board of Education and director of the Joint Committee on Public Relations for Methodist Educational Institutions, has been named by the American College Public Relations Association in Denver, Colorado, as winner of its 1948 member award for distinguished service in the interpretation of education.

Enrolment in 70 accredited theological schools increased from 5,690 during the 1945-46 school year to 9,565 dur-

Representatives of The General Commission on Chaplains (Dr. John H. Gardner, Jr., and Dr. Harold Helfer) and of the Armed Forces Commission of the Lutheran Church, Missouri Synod (Dr. Paul Mehl) are shown on a recent visitation to chaplains in the Far East and Pacific areas. From left to right: Chaplain (Lt. Col.) T. S. Cordell; Dr. Helfer, Dr. Gardner, Dr. Mehl, and Chaplain (Lt. Col.) Wilson B. DeChant. *(Army Signal Corps Photo)*

First Synod meeting of the Protestant Church in Indonesia since 1939. Approved in principle was a plan to unite geographically-isolated Indonesian Protestant congregations in the former Dutch East Indies under a single jurisdiction. In the foreground, above, left to right are Rev. Sjamsoeddin Denso, who is responsible for converting 2,000 Moslems to Christianity; the Rev. F. de Boer, Dutch clergyman of Makassar in the Celebes; and the Rev. S. Undap, Indonesian minister.
(RNS Photo)

ing the following year, according to Dean C. L. Pyatt, executive secretary of the American Association of Theological Schools. While totals were not available for the next year, Dean Pyatt said the increase was even larger. "Reason for the increase is the demand in congregations for ministers with extensive training and a general increase in the responsibility and scope of the church," Dean Pyatt said.

FOREIGN:

The Young Men's Christian Association of Korea held a triennial convention this year in Seoul, Korea, the first one in 10 years. At the 1938 convention, the National Council of Korea was forcibly amalgamated with the National Council of Japan.

For the first time a model agricultural colony for lepers is being established in China, at Hangchow, Chekiang Province. The new colony will care for 200 patients. China has an estimated 1,000,000 lepers which are cared for in "asylums" or are free to move among the people.

A Protestant retreat house at Pomeyrol in Provence, France, originally founded in 1929 and thoroughly pillaged during World War II, is functioning again. Since its beginning Pomeyrol has engaged in three types of work. It organizes spiritual retreats, brings up abandoned children and provides a camping site for youth groups of all kinds. The work of rehabilitation has been slow due to the great damage and the lack of funds, but through a reconstruction grant from the World Council of Churches Pomeyrol is gradually carrying on its work under the guidance of its founder, Mlle. Antoinette Butte, a World War I nurse and later a lawyer.

YOUTH:

National meetings for youth of 40 denominations of United States and Canada were held during the Christian Youth Conference of North America at Grand Rapids, Michigan, from August 31 to September 5. Approximately 5,000 young people were there. "Never before has a young person been able to attend an international interdenominational convention and at the same time go to a national convention of his own denominational youth group," said the Rev. Dennis Savage, conference director.

Youth leaders meeting at Appenzell, Switzerland, in July drafted a constitution for a projected World Christian Youth Commission. The proposed commission will coordinate "the approach and strategy of the Christian organizations in relation to the non-Christian youth of the world," according to the Rev. William Keys, secretary of the Youth Department of the World Council of Churches.